IttesaaI-Journal of Connecting Discourses
Volume 1, Issue 1, 2024
ISSN (E): 3105-5257
ISSN (P): 3105-5494
DOI: https://doi.org/10.64984/ijcd.1.1.2024.05
https://journal.ehya.com.pk/ijcd/

Article QR

Transformative Leadership and Institutional Ethics in Early Islamic Governance: A Study of Umar's Caliphate

Teguh Luhuringbudi
Sekolah Tinggi Agama Islam, Minhaajurroosyidiin Jakarta, Indonesia
Email: sampaiteguh@gmail.com

Received: January 25, 2024
Revised: May 05, 2024
Accepted: May 06, 2024
Published: 24-June-2024

Citation: Luhuringbudi, Teguh, "Transformative Leadership and Institutional Ethics in Early Islamic Governance: A Study of Umar's Caliphate." *Ittesaal Journal of Connecting Discourses* 1, no. 1 (2024): 55-71. https://doi.org/10.64984/ijcd.1.1.2024.05

Copyright: © 2024 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (https://creativecommons.org/licenses/by/4.0/)

Abstract

Transformative leadership refers to a leadership model that not only inspires and motivates but also co-creates a world where every choice, action, and discussion encourages a reflection of how we strive for the shared future to achieve extraordinary outcomes. Likewise, institutional ethics refers to a set of ethical principles and certain moral standards that can be applied at the organizational level so that individuals can act with integrity, fairness, and social responsibility to ensure the institution's credibility in all its operations. The applicability of these concepts are extensively in business, education, and social and religious leadership models. To investigate the leadership strategies in the early Islamic period, this study examined the Umar ibn al-Khaṭṭāb (RA) leadership strategies, who was the second caliph among the four rightly guided caliphs and whose administrative, governance reforms are studied across the world as leadership model. His tenure was marked by his revolutionary reforms, strong administration, and other initiatives during his caliphate, especially his people-centred approach to governance. Based on Islamic principles and his utmost devotion to Allah, his leadership combined transformative leadership and institutional ethics, in addition to his strategic military expansion and personal piety. The Farooqian Leadership Model (FLM) suggests an integrated framework of governance that harmonizes aspects of modern statecraft with Islamic ethical standards. Thus, this study explores why FML continues to be considered one of the most powerful and influential figures in Islamic history. This study would explore deep into the period of Umar (RA) caliphate, where military administration and administrative reforms, social, judicial, and religious reforms are part and parcel of Umar's (RA) caliphate. Moreover, it investigates how FML core principles can be translated into modern contexts. Additionally, this paper highlights the key points of divergence between modern leadership models and FML.

Keywords: Farooqian Leadership Model (FLM), governance, Islamic Jurisprudence, transformative leadership, Umar's Caliphate

Introduction

Leadership is a defining feature of human societies that shapes the destinies of communities, organizations, and nations. Leadership provides direction, instills purpose, and fosters collaboration. Leaders articulate a vision, motivate others to strive for common goals, and guide their organizations through uncertainty. Without clear leadership, groups often flounder, driving

priorities emerge, morale withers, and momentum stalls. However, what does it truly mean to be a leader? Beyond occupying a formal position of authority, a leader is someone who influences and empowers others toward a purpose that transcends individual self-interest. The premise of transformative leadership pertains to the idea that everyone has the capability to lead and contribute. A genuine leader channels the aspirations and talents of their followers into cohesive action, which does not only confine to heroic individuals making large, dramatic changes and actions. Although the general principles of leadership adhere to strong visionary thinking that may set goals, purpose, and direction that inspire others to comply with a shared future. Leaders should communicate with their teams and follow up on feedback to ensure transparency and mutual understanding. Trustworthiness, honesty, integrity, and ethical leadership are the chief components for building credibility and respect. Moreover, a leader should have strong decision-making skills to make rational decisions and judgments under extreme pressure.[1] Good leadership maintains emotional intelligence, flexibility to change, encourages innovation, and continues to improve towards better team building. Leaders are not only accountable but also responsible for their actions, decisions, and the teams. They lead by promoting collaboration, managing diversity, and merit-based rewards, a leader motivates, inspires, and energizes his team to perform their best. Leaders exhibit emotional intelligence and demonstrate integrity. Moreover, leaders adapt according to the environment, learn from mistakes, and alter their course when necessary. At core a visionary leadership is expected to entrust followers with responsibility and authority to help create a better world.[2]

Islamic leadership builds on universal leadership traits by adding a profound ethical and spiritual layer: it is seen as a sacred trust (*amanah*) entailing personal accountability to God and responsibility to the community.[3] Islamic leadership is derived from the holy Qur'an, hadith, and *Sunnah*. Examples from the life of the Prophet Muhammad[4] provide explicit guidance on how a leader should conduct themselves. "Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often".[5] Islamic leadership transcends from managerial competence by embedding ethical and spiritual dimensions into the exercise of authority. At its heart lies humility and service: a leader is first and foremost a servant to the community, conscious that authority is a divine trust for which one will ultimately be held accountable. Hence, genuine leadership is assumed reluctantly and only out of sincere duty, as emphasized by Prophet Muhammad, who warned that anyone who actively seeks power is unfit to wield it.[6]

---

[1]R. Hughes, R. Ginnett, and C. Gordan, *Leadership* (McGraw Hill, Boston, MA., 2006).

[2]A. Collier, "Business Leadership and Creative Society," *Harvard Business Review*, Leadership Part II, (1971): 15-23.

[3]Abbas J. Ali, "Islamic Perspectives on Leadership: a Model," *International Journal of Islamic and Middle Eastern Finance and Management* 2 No. 2, (2009): 160-180; Rafiq Issa Beekun, J. A. Badawi, *Leadership: An Islamic Perspective* (Beltsville, MD: Amana; 1999); al-Baqarah 2:30

[4]Salma Naz, "The Role of Prophet of Islam Muhammad's (P.B.U.H.) Strategy of Dialogue in Conflict Management and Peace Building in the New Millennium," 2018, http://ptsm.edu.pl/wp-content/uploads/2018/01/salma-naz.pdf

[5]*Ahzab* 33:21.

[6]Muslim b Hajjaj, *Sahih Muslim*, Book 20, The Book On Government (Kitab Al-Imara), Chapter 3: "Prohibition of a Desire for a Position of Authority and Covetousness Thereof," Hadith 4487, It has been reported on the authority of 'Abd al-Rahman b. Samura who said: The Messenger of Allah said to me: 'Abd al-Rahman, do not ask for a position of authority, for if you are granted this position as a result of your asking for it, you will be left alone (without God's help to discharge the responsibilities attendant thereon), and it you are granted it without making any request for it, you will be helped (by God in the discharge of your duties), https://sunnah.com/muslim:1652c

Interwoven with humility is justice *('adl),* a Qur'anic imperative that demands the impartial treatment of every individual, regardless of social standing or wealth. Leaders who perpetrate injustice betray not only public trust but also human dignity. [7] However, justice in Islam is balanced by mercy (raḥmah): while rights must be upheld and wrongs redressed firmly, compassion and forgiveness temper judgments to prevent tyranny or chaos.[8] Another important component of Islamic leadership is consultation (shūrā).[9] From drafting the Constitution of Madinah to deliberating on strategic decisions, Prophet Muhammad modeled genuine participatory governance, seeking collective wisdom rather than imposing unilateral edicts. This practice mirrors contemporary participatory leadership, giving voice to diverse perspectives and fostering communal ownership of decisions. As mentioned earlier, Leadership in Islam is more like trustworthiness, that is (amānah). Since the Prophet was known as al-Amīn (the Trustworthy) even before his prophethood, a Muslim leader's character is rooted in sincerity, truthfulness, and reliability. Breaches of trust, whether through financial malfeasance, deception, or broken promises, undermine personal credibility and social cohesion.[10] All these qualities of a Muslim leader ultimately lead to piety (taqwā). A leader who remains perpetually mindful of divine presence governs with moral integrity that is not driven by convenience and expediency, but with commitment that promotes both divine and moral good.[11] In Islam, a strong and devout leader is one who holds himself accountable not only before his people, but also before the Almighty, recognizing that his authority is a sacred trust and his actions must be subject to divine scrutiny.[12]

People often look for guidance regarding leadership in the rules of the four rightly guided caliphs, as it is believed that they have implemented Islamic principles in their entire leadership program, be it social, judicial, or military. Umar ibn al Khattab, the second Caliph of the Rashidun Caliphate, succeeded Abu Bakar Siddique (RA) in 634 CE after his death.[13] He exemplified how Islamic leadership principles translate into effective governance by establishing justice, consultation, trust, and service, ruling with integrity, seeking counsel, and prioritizing the welfare of his community. He is considered a just ruler, and his leadership is regarded as transformative in the history of Islam. He is titled *al-Farooq* (one who can segregate truth from falsehood) because of his austere lifestyle, strict justice, and humility, and *Amir-ul-momineen* (commander of the Muslims/momins).[14] He is renowned in Islamic history as the only Caliph who held himself firmly accountable to ensure justice. During his 10-years reign, he brought major administrative

[7]Ahmad Hasan, "Social justice in Islam," *Islamic Studies* 10 (3), (1971): 209-219, https://cooperative-individualism.org/hasan-ahmad_social-justice-in-islam-1971-sep.pdf

[8]Al-Qur'an al Miada 5:08; An Nisa 4:135; al-A'raaf 7:29.

[9]Aal-e-Imran 3:159; ash Shura 42:38.

[10]An Nisa 4:58.

[11]al-A'raaf 7:35.

[12]Al-A'raf 7:6-7; Muhammad b Ismail Bukhari, *Sahih al-Bukhari*, "Book of Judgments (Ahkaam)," Hadith: 7138.

[13]Shibli Nomani, *Al-Farooq* (Dar ul Ashaat, 1991), 38; Muhammad Husayn Haykal, *Al Farooq, Umar* (1944), 45; Aburrahman Abdulkarim al-Ani dan Hasan Fadhil Za'im. *Khalifah al-Faruq Umar bin al-Khattab* (Dar Asy-Syu"un ats-Tsaqafiyah al-Ammah, 1989); M. Bonner, Georgio. Levi Della Vida, "Umar (I) b. al-Khaṭṭāb," In Peri J. Bearman, Thierry Bianquis, Clifford Edmund Bosworth, Emericus Joannes van Donzel; Wolfhart P. Heinrichs, (eds.). *Encyclopaedia of Islam* (Leiden: E. J. Brill, 2000), 820, 818−821; Ali Muhammad as Sallabi, *Umar ibn Khattab – His Life and Times*, trans. Nasiruddin al-Khattab vol. 1 & 2 (International Islamic Publication House, n.d.,), https://archive.org/details/umaribnalkhattabvolume1/Umar-Ibn-Al-khattab-Volume-1/; https://ia902801.us.archive.org/23/items/umaribnalkhattabvolume1/Umar-Ibn-Al-khattab-Volume-2.pdf.

[14]H. A. R. Gibb, "Amīr al-Muʾminīn," In H. A. R. Gibb, J. H. Kramers, E. Lévi-Provençal, J. Schacht, B. Lewis, and Ch. Pellat, (eds.). *The Encyclopaedia of Islam*, Second Edition. Volume I: A–B, (Leiden: E. J. Brill, 1960), 445; Wilfred *Madelung, The Succession to Muhammad – A Study of the Early Caliphate (*Cambridge University Press, *1997), 49.*

reforms and vast territorial conquests and established judicial and military systems.[15] Through his rigorous reforms, he translated these principles into tangible improvements, without seeking personal gain. Each of his administrative reforms flowed from his humility, consultation (shūrā), and God-consciousness (*taqwā*), highlighting that true authority is exercised as a solemn trust rather than a personal privilege. This study scrutinises, a detailed survey of ʿUmar's administrative reforms, along with his governance or people-centred approach to depict his transformative leadership.

2. Key Pillars of Umar (RA) Governance

Umar ibn Khatab (R.A) tenure was marked by visionary leadership that not only led and contributed value, but his transformative leadership brought agency in individuals to call and act according to the set moral standards and values driven from the Quran, Hadith, and Sunnah. Under his leadership people followed the "initial" choice of core leadership values, which made them participate consciously in their directions, and to embody values that can create long-lasting changes in their future directions. Figure 1. Below depicts the following fundamental areas that grew exponentially under Umar's (RA) leadership:

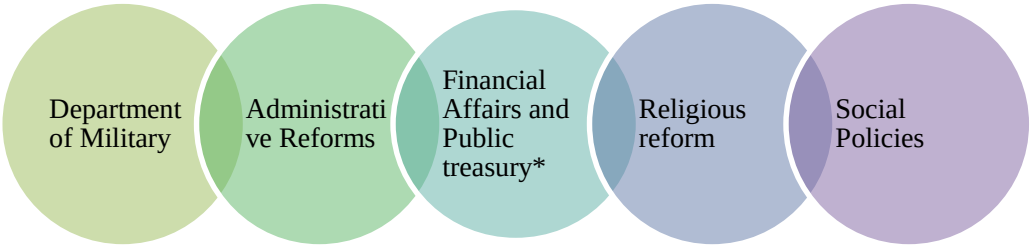

Figure. 1. Areas of Umar (RA) leadership.

2.1. Department of Military

2.1.1. Military Administration

Umar (RA) was the first ruler to establish the army as a regular and official separate department in the Muslim state. The following are the steps he took to administer the military:

- Military hubs (*Jund*) were created by Caliph Umar (RA) for army administration purposes. These centers were established throughout the Islamic state in numerous locations to ensure that they met all the needs of the soldiers and their mounted animals. In addition to these military hubs, several cantonments were built in major cities and strategic locations.[16]
- The Caliph Umar (RA) gave orders emphasizing that every soldier should possess knowledge of certain battle skills, specifically, swimming, marching, horse racing and riding.[17]

[15]Shibli Nomani, *Al-Farooq, 401 – 403, 212; Shibli N*umani, *Umar: Makers of Islamic Civilization* (Bloomsbury Academic, 2004); Majid Ali Khan, *The Pious Caliphs* (Kuala Lumpur: Islamic Book Trust, 1998).

[16]Hugh Kennedy, *The Armies of the Caliphs: Military and Society in the Early Islamic State* (Routledge, 2001), 59.

[17]Ishaq dan Muannif Ridwan, "A Study of Umar bin Khatab's Ijtihad in an Effort to Formulate Islamic Law Reform," *Cogent Social Sciences* 9, (4), (2023): 2265522, doi:10.1080/23311886.2023.2265522; A. Ktaviana, S. Ardianti, J. Shinta, "Values of leadership From Umar Bin Khattab and Sayyidah Aisyah RA," *MAQOLAT: Journal of Islamic Studies*, 1 (2), (2023): 66–78. http://maqolat.com/index.php/i/article/view/13.

- The army was organized on the battlefield as follows: the Center (*Qalb*), Vanguard (*Muqaddamah*), Right Wing (*Mayimanah*), Left Wing (*Mayisarah*), Rear (*Sa'aiqah*), and Extreme Rear. The remaining components were the Advanced Patrols (*Tulaiha*), Foraging Section (*Ra'aid*), Camel Corp (*Rakban*), Cavalry (*Farsan*), Infantry (*Rajul*), and Archers (*Ramat*).[18]
- Weather, transport options and amenities, adequate rest, and space for soldiers were all closely considered when a mission was being planned. In addition, several doctors and surgeons, a treasury officer, an accountant, a *qazi*, and several translators were escorted with each army unit.[19]
- All food from the stockpiles was gathered in one location and distributed on the first of each month by a separate commissariat division under the Army Department. Whereas, allowances[20] and pay was disbursed at the start of *Muharram*.
- Furthermore, leave was granted to soldiers stationed in remote locations once or sometimes twice a year.
- The army's aptitude and intelligence services are well-structured. The Caliph was kept fully informed about all army matters by dedicated correspondents assigned to each unit. Large-scale conquests in Iraq, Persia, Syria, and Egypt under the reign of the second rightly led caliph Umar (RA) attest to the army's and military organization's proficiency.
- Before this period, resources were scarce, so there were no salaries or allowances. Muslims would volunteer for *jihad* when called upon by the holy Prophet Muhammad (PBUH) and later by the first correctly guided Caliph Abu Bakar (RA). However, over time, as the Muslim State's resources grew, there was a need for a professional and well-equipped army trained in specialized battle skills. This initiative was taken during the second Caliph's reign, and appropriate records of salaries per annum were maintained based on merit and scales.[21]

2.1.2. Military Expansion

Under Umar's (RA) keen leadership, the Islamic empire experienced unprecedented territorial expansion. The key regions added to Islamic states included:

Table 1. Territorial Expansion during Umar (RA) Leadership

Empires	Territorial Expansion	Major Battles
Persian Empire	Sassanian territory (modern Iran, Iraq and parts of Central Asia)	Battle of *al-Qadisiyyah (636–637 CE),*

[18]F. Y. lshawawreh, (2023). "Abd Allah b. 'Umar b. al-Khattab and His Military and Political Role. An Analytical-Historical Study of His Political and Military Career (Year 3 until Year 73 AH)," *Jordan Journal for History and Archaeology*, 17 (1), (2023): .https://doi.org/10.35516/jjha.v17i1.957.

[19]As Sallabi, *Umar Ibn al Khattab,* vol. 1, 78.

[20]There were many different kinds of allowances that were given out in the spring, and additional stipends were given out during Arabia's harvest seasons.

[21]All of the Muslims who were recruited in the state were paid; and benefits were given for their spouses, children, and even slaves. A commission was established for this reason, and they were tasked with scaling the Muslim community. [As Sallabi, *Umar Ibn al Khattab,* vol. 1, 485-486].

Empires	Territorial Expansion	Major Battles
		Battle of *Jalula* (673CE), and battle of *Nahavand* (641CE)
Egyptian Empire	Northern Africa to the Nile delta	Battle of *Heliopolis* (640CE)
Turkish Empire	Parts of Anatolia (border regions of modern Turkey)	
Byzantine Empire (Levant)	Syria, Palestine, Lebanon, Jordan	Battle of Yarmouk (636 CE) and Siege of Jerusalem (638 CE)[22]

Indeed, during the period of the second caliphate, the Islamic empire gained vast imperial power that stretched from Libya in the west to the Indus Valley in the east.

To govern and secure new territories, Umar (RA) established garrison towns, such as *Kufa*, *Basra*, and *Fustat.*[23] Moreover, there were separate military officers (or governors) in some districts. Although Amir was the commander of the army of provinces in most cases, changes were made several times according to need.[24] These governors were notable personalities who were either companions of Prophet Muhammad (PBUH) or had conquered the territory they governed. Among these governors were Abu Ubaida (RA)[25], Utba bin Ghazwan (RA)[26], Abu Mousa Al-Ash'ari, Yazid bin Abi Sufyan (RA), Ameer Muawiah, Amar bin Al-A'as (RA)[27], Saad Bin Abi Waqas (RA)[28], Abu Mousa Al-Ash'ari (RA), Khalid Bin Al-A'as (RA), Ya'la Bin Umayyah (RA, A'ala bin Al Hazarmi (RA), Huzaifa bin Al Yaman, Nauman (RA), Ayyaz Bin Ghanam (RA), Alqma Bin Hakeem (RA), Alqama Bin Mujriz (RA), Saeed Bin Amir (RA), Umair bin Saad (RA), Amar Bin Saeed (RA), Khalid bin Hars Wahmani (RA) and Samurra bin Jundub (RA).[29]

The era of the Second Caliphate is the time of inventions, revolutions, upheavals, insurgencies, modernizations, and technological advances and developments. The Muslim *Ummah* has produced innumerable outstanding fighters, commanders, and generals during this century.[30]

[22]Jerusalem was sieged with a peaceful surrender): "Islam and the Jews: The Pact of Umar, 9th Century CE," www.bu.edu,https://www.bu.edu/mzank/Jerusalem/tx/pactofumar.htm#:~:text=THE%20Pact%20of%20Umar%20is,had%20to%20subscribe%20to%20it. Retrieved 7 April 2024.

[23]As Sallabi, *Umar Ibn al Khattab – His Life and Times*, vol. 1, 407-408.

[24]As Sallabi, *Umar Ibn al Khattab,* vol. 1, 407-408.

[25]Abu Ubaida (RA), a well-known companion among the ten was given good tidings of Paradise (*Ashara Mubashara*).

[26]Utba Bin Ghazwan (RA) was a Muhajir companion who established Basra.

[27]Amar Bin Al-A'as (RA) was a remarkable politician who conquered Egypt. In upper and lower provinces of Egypt he had two officers under him.

[28]Saad Bin Abi Waqas (RA) who was not only Prophet Muhammad's Uncle but also a conqueror of the *Al-Qadsiya* War.

[29]As Sallabi, *Umar Ibn al Khattab,* vol. 1, 496-497.

[30]Khalid Bin Al-Waleed (RA), Abu Ubaida Bin Al Jarrah (RA), Ubada Bin Samit (RA), Ayyaz Bin Ghanam (RA), Utba Bin Ghazwan (RA), Amar Bin Al-A'as (RA), Saad Bin Abi Waqas (RA), Ikarma (RA) Bin Abi-Jahal, Mugheera

In their significant roles as the Chief of the Muslim Army and other warriors, Khalid bin Al-Waleed (RA), Abu Ubaida bin Al-Jarrah (RA), and Saad bin Abi Waqas (RA) led small troops (marching towards the target assigned by the Caliph himself), either independently or occasionally under the direction of the central chief.[31] This strategic military command shows how comprehensive the FML was at that time.

3. Administrative Reforms

Umar (RA) was indeed a forerunner of institutional governance. Despite contemporary public administration developing in post-colonial or secular settings, Umar's leadership served as an early example of governance improvement.[32] His caliphate used innovative statecraft based on Quranic justice to institutionalize moral leadership. The FLM shows that institutional rigor and Islamic ideals are not only compatible but have traditionally thrived together.

Judicial Administration and Law Enforcement
Legislation, Islamic Jurisprudence and Judicators
Political Administration
Administrative Reforms during Umar (RA) Caliphate
Ambassadors, Diplomats and Delegators
Departments and Governing Officials
Accountability of Principal Officers

Figure 2. Administrative Reforms during the Umar (RA) Caliphate.

3.1. Judicial Administration and Law Enforcement

In Islamic history, Umar (RA) was the first one to distinguish courts from administrations. He separated judicial responsibilities from the executive power. During his reign, *qazis'* were

Bin Shouba'a (RA), Zaid Bin Sabit (RA), Osama Bin Zaid (RA), Yazid Bin Abi Sufiyan (RA), Zubair Bin Awwam (RA), Ubada Bin Samit (RA), Miqdad Bin Umar (RA), Salma Bin Al-Khald (RA), Hashim Bin Utba (RA) and Qa'aqa (RA) are notable warriors and conquerors whose skills are unmatchable.

[31]The following divisions of the Muslim force, which were made by the commander in chief under the proper direction of the caliphate in the Battle of Al-Qadsiya, demonstrate the professionalism, organization, and raining of a well-planned, modern force. There were 30,000 men in the field overall, and they were split up into ten-man units under a leader. Abdul Majid Mujahid, *The Battle of Qadisiyyah*, Translated by Maulvi Abdul Aziz (Darussalam Publishers, 2013), 25–103, https://www.kalamullah.com/qadisiyyah.html

[32]As Sallabi, *Umar Ibn al Khattab – His Life and Times*, vol. 1, 497-510.

appointed at all levels of government to provide justice. Judges were not permitted to engage in any form of trade. All districts were assigned their judges, and a large number of judges were chosen from across the state.[33]

For the first time in history, Umar e Farooq (RA) established a separate department of police and appointed police officials in the state to oversee the execution and enforcement of the law.[34] Umar (RA) appointed Abu Huraira (RA) as the first police officer in Bahrain.[35] Historical records of eminent judicial officers during his caliphate have been preserved. The Judge appointed in Madinah during Umar's Caliphate was Zaid Bin Thabit (RA), who had extensive experience in Syria and was an expert in civil law.[36] He was succeeded by Abu Darda'a (RA). Another well-known judge was Ka'b-Bin Sur Al-Azdi (RA), who was appointed *qazi* of Basra. He was a brilliant man of keen insight and extensive intellect, many of whose remarks became standard and were also documented by Imam Ibn-e-Sirin.[37] Ubada Bin Samit (RA), the *qazi* of Palestine, was one of the five men who had memorized the entire Quran during the time of Prophet Muhammad (SAW).[38] Likewise, all the judges were men of eminent wisdom and learning. Among them were Abdullah Bin Masood (RA), the *Qazi* of Kufa, who is also referred to as the Father of the *Hanafi* Law, and *Qazi* Shuraih who was regarded as a model judge titled as *Aqd-ul-Arab* (the wisest of all Arabic judges).[39] The salaries of these judges ranged from 500 to 1000 dirhams, depending on their qualifications, intelligence, and expertise.[40]

3.2. Political Administration

Under the rightly guided Caliphate of Umar (RA), the Muslim State was divided into several provinces.[41] Although there was no consensus among historians regarding the exact number of provinces, the statistics were gathered from all accessible literature, and the following image of the provinces was identified.

Table 2. Provincial Division

Countries	**Provincial Divisions**
Arabia	Mecca and Madinah
Iraq	Basra and Kufa

[33]Muhamad Amin, Murdiono, Renat Sarimov, "Theoretical Study of the Role of Judicial Institutions During the Time of Caliph Umar Bin Khattab," *Al-Ahkam Jurnal Ilmu Syari'ah dan Hukum* 8, No. 2, (2023): 138-150, https://doi.org/10.22515/alahkam.v8i2.8061; As Sallabi, *Umar Ibn al Khattab – His Life and Times*, vol. 1, 316.

[34]Muhammad Iqbal, "Justice System During Early Khilafat. The Muslim Sunrise," *Muslim Sunrise.com,* (September 2017), https://muslimsunrise.com/2017/09/30/justice-system-during-early-khilafat/

[35]Fadhlurrahman, Afi Parnawi, Tri Ridlo Dina Yuliana, Muh Alif Kurniawan, "Reconstruction of the Dynamics Thinking and Civilization of Khalifah Umar Bin Khattab in Islamic Education," *IJoASER (International Journal on Advanced Science, Education, and Religion)* 4, No. 1, (March 2021): 28-40, https://doi.org/10.33648/ijoaser.v4i1.100

[36]As Sallabi, *Umar Ibn al Khattab – His Life and Times*, vol. 1, 341.

[37]As Sallabi, *Umar Ibn al Khattab*, vol. 1, 186.

[38]As Sallabi, *Umar Ibn al Khattab*, vol. 1, 507-508.

[39]Qays Ibn e Abi Al-A'as (RA), Abu Mousa Asha'ari (RA), Salman (RA), Rabia (RA), and Ameer Muaviah (RA) were all appointed as *qazi's* for various provinces for a time.

[40]Aina-Obe Shamsuddin Bolatito, Aliyu Bello Ahmad, "Recruiting and Selection during the Era of Umar Bin Khattab Administration," *International Journal of Islamic Business Ethics* 9 (1), (2024): 63-76, http://dx.doi.org/10.30659/ijibe.9.1.63-76; R. B. Serjeant, "The Caliph "Umar's letters to Abū Mūsā Al'Ash"arï and Mu"āwiya," *Journal of Semitic Studies*, XXIX (1), (1984): 65– 79. doi:10.1093/jss/xxix.1.65

[41]As Sallabi, *Umar Ibn al Khattab*, vol. 2, 25-44.

Countries	Provincial Divisions
upper Tigris and Euphrates valley	The Jazira
Palestine	Ayliya and Ramlah
Egypt	Upper and Lower Egypt
Persia	Khurasan, Azarbijan, and the Faras

3.3. Departments and Governing Officials

All provinces were further divided into subdivisions or districts, which were periodically restructured to meet administrative needs. There were very minor divisions, and Persia had only 47 districts at the time.[42] All administrative units were under the command of a governor or a *wali* (ameer), and their officers were nominated and named as follows:

- The Chief Secretary (*Katib*)
- The Military Secretary (*Katib-ud-Diwan*)
- The Revenue Collector (*Sahib-i-Kharaj*)
- The Police Inspector (*sahib-ul-Ahdas*)
- The Treasury Officer (*Sahib-ul-Maal*)
- The Judge (*Qazi*)

Umar (RA) was the first person in Muslim history to propose the concept of a jail and send captives to a separate facility designated for that purpose. He even purchased Safwan Bin Umayyah's (RA) house and converted it into a prison.[43]

4. Accountability of Principal Officers

The system of Umar (RA)'s rule was so comprehensive that even principal officers, including him, were not exempted from accountability. Every officer needed to take an oath to avoid riding a Turkish Horse, refrain from wearing expensive clothes, and eat sifted flour; there would be no guard for safety purposes; and their residence's door would be open to welcome everyone.[44] This oath conveyed the message that the ruling body is, in fact, a servant of the nation and that they will avoid luxurious living at the expense of the people they are serving. In this regard, a thorough inventory of the nominated person's possessions and personal information was made throughout the selection process and preserved in an official file. Office holders were immediately asked to provide explanations in the event of an irregular or sudden increase in property values.[45] A person was fired if they had any unlawful or defective belongings.

All public office holders were expected to attend the *Hajj* ceremony in the capital. During *Hajj* gatherings, Caliph Umar (RA) would publicly ask the populace whether anyone had any

[42]Rusnan Chema, Ilham Syukri, "Choosing the Governor in Early Islam: Lessons from Caliph Umar ibn Khattab," *PAMDI-IJIMO* 01, No. 01 (2025): 19-27; As Sallabi, *Umar Ibn al Khattab*, vol. 1, 25-44.

[43]As Sallabi, *Umar ibn Khattab*, vol. 2, 26; B. M. A Kusuma, A. Cahyadi, & A. Handayani, "Early Islam Compensation: Pattern from Umar's Caliphate and Learning for Human Resources Management," *International Journal of Economics, Management and Accounting*, 31(01), (2023): 205–217.

[44]Muhammad al-Buraey, *Administrative Development: An Islamic Perspective* (Routledge, 2002), 248–249; As Sallabi, *Umar Ibn al Khattab*, vol. 2, 55-75.

[45]As Sallabi, *Umar Ibn al Khattab*, vol. 2, 55-75.

complaints against any governor or his deputies. If so, they were free to voice their opinions.[46] During *Hajj*, all issues were promptly and impromptu addressed, and all grievances were resolved. Umar (RA) used to address the public while outlining the duties of officers. He would say things like, "Brothers, these officers and generals are your protectors and your friends appointed to handle your affairs; they are not your masters or your slaves; rather, they are your guardians. If any of these appointed individuals violate the rules, come to me, and I will deal with them more effectively.[47]

In addition, he set up a special accountability agency to investigate any objections to state authorities that were brought to the attention of the caliph. Muhammad Bin Maslamah Ansari (RA), a man of unquestionable honesty, was in charge of the Unit.[48] During dire circumstances, Caliph Umar (RA) often assigned him to visit and look into the matter or complaint and take appropriate actions accordingly.[49]

An Investigation Commission was occasionally established to look into the charges. They called the officers to Madinah against whom the charges were made, and asked the Caliph himself for an explanation. Umar (RA) took care to compensate employees well to reduce the likelihood of deceit and exploitation.[50]

5. Ambassadors, Diplomats and Delegators

The Caliph Umar Farooq (RA) sent numerous companions in various delegations to non-believers during his reign to preach Islam and extend an invitation to convert.[51] On numerous other occasions, the opposing side requested that special diplomats be sent to the opposing armies and heads of foes to negotiate on the battlefield. Among these successful delegators, knowledgeable officers, and well-known Muslim ambassadors were Huzaifa Bin Mahsin (RA), Nauman Bin Maqran (RA), Qais Bin Zararah (RA), Asha'as Bin Qais (RA), Furat Bin Habban (RA), Asim Bin Umar (RA), Ruba'ai Bin Umar (RA), Amar Bin Ma'adi Karb (RA), Mugheera Bin Shu'aba (RA) and Masna Bin Haris (RA).

6. Religious Reforms

6.1. Legislation, Islamic Jurisprudence and Judicators (*Fuqaha*)

The Caliph Umar (RA) placed a strong focus on the value of Islamic jurisprudence, legislation, the Islamic constitution, and *fiqh* during his caliphate. He took decisive steps owing to the importance of jurisprudence. He established Madinah, the capital of the Islamic kingdom, as

[46]As Sallabi, *Umar Ibn al Khattab*, vol. 2, 82-83; Shadi Hamid, "An Islamic Alternative? Equality, Redistributive Justice, and the Welfare State in the Caliphate of Umar," *Renaissance: Monthly Islamic Journal*, 13 (8) (2003), https://www.monthly-renaissance.com/issue/content.aspx?id=355

[47]Rusnan Chema, Ilham Syukri, "Choosing the Governor in Early Islam: Lessons from Caliph Umar ibn Khattab," 19-27.

[48]As Sallabi, *Umar Ibn al Khattab*, vol. 2, 82.

[49]As Sallabi, *Umar Ibn al Khattab*, vol.2, 82-83.

[50]As Sallabi, *Umar Ibn al Khattab*, vol.2, 87, Furthermore, provincial governors got up to 5,000 dirhams every month in addition to their wartime portion of the spoils.

[51]As Sallabi, *Umar Ibn al Khattab*, vol.1, 451.

the epicenter of Islamic law and jurisprudence.[52] He used to dispatch academics and intellectuals to other regions and provinces of the states as teachers, lawyers, *qazis*, and governors.[53]

Although Abu Bakar (RA) was a great Islamic legislator and judge, and in fact, he was the one who initiated the laws in Islamic law and constitution by issuing his first rulings regarding Osama's (RA) expedition, battles against apostates, and battles against those who denied *zakat.*[54] However, he was unable to dedicate much time to the establishment, growth, and development of this field within his Caliphate due to his limited ruling period. Throughout first two Caliphates, Umar Bin Al Khattab (RA), Abdullah Bin Masood (RA), Ali Bin Abi Talib (RA), Zaid Bin Sabit (RA), Abdullah Bin Umar (RA), Abdullah Bin Abbas (RA), and Ayesha Siddiqa (RA) were the most genuine and active in issuing *fatwas.*[55] They were also trustworthy individuals who provided the majority of rulings and decisions in Islamic jurisprudence.

7. Social Policies

7.1. Advisory Council for Consultation

According to Quranic teachings, consultation is so imperative that an entire chapter is named after it. “Who respond to their Lord, establish prayer, conduct their affairs by mutual consultation, and donate from what We have provided for them”[56] Following these teachings, Umar (RA) made an additional body of the Advisory Council that provides support to the Caliph. They are subdivided into the following three bodies of council:

i. The upper house of *Majlis e Shura*: In this advisory council, both companion communities (*Ansar* and *Muhajireen*) are represented. In extreme situations, where difficult choices were to be made fast and with little warning, this special advisory council resolves the matters. The prestigious members of this council were: Usman (RA), Ali (RA), Zaid Bin Sabit (RA), Abdu r Rahman Bin Auf (RA), Muaaz bin Jabal (RA), Ubai Bin Ka’ab (RA).[57] In case of the absence of any member, Abbas Bin Abdul Muttalib and Abdullah Bin Abbas (RA) were occasionally called upon special request.

ii. Lower house of *Majlis e Shuara*: All of the aforementioned companions and the leaders of every tribe were also members of another advisory council that dealt with different issues.

iii. Summons of *As-Salat ul Jamia*: There was a third consultation council in addition to these two advisory councils. There were no strict rules regarding the number of members required for the consultation assembly. For the session of this third sort of assembly, the summons of

[52]As Sallabi, *Umar ibn Khattab,* vol. 1, 494-495; Ishaq Ishaq, and Muannif Ridwan, “A Study of Umar Bin Khatab’s Ijtihad in an Effort to Formulate Islamic Law Reform,” *Cogent Social Sciences* 9 (2), (2023), doi:10.1080/23311886.2023.2265522.

[53]Naeem Ashfaq, Hussin Bin Salamon, Mohd Fauzi bin Abu Hussin, Nasrul Hisyam bin Nor Muhamad, Sulaiman Shakib Bin Mohd, Aminuddin Bin Ruskam, “Technical Aspects of Official Letters from Caliph Umar Ibn Al-Khattab,” *International Journal of Engineering and Advanced Technology (IJEAT)* 8, Issue-5C, (May 2019): 563-580, doi: 10.35940/ijeat.E1082.0585C19

[54]Sallabi, *Umar ibn Khattab,* vol. 2, 480-485.

[55]Ishaq, Ishaq, and Muannif Ridwan, “A Study of Umar Bin Khatab’s Ijtihad in an Effort to Formulate Islamic Law Reform,” 2265522.

[56]Ash Shura: 42:38.

[57]As Sallabi, *Umar Ibn al Khattab*, vol. 1, 181-184, 186-188.

As-Salat ul Jamia was issued, and the available companions gathered for the specific matter to be discussed by the Caliphate.

The purpose of these council bodies shows that Umar (RA)'s rule was all about participatory leadership, where he encouraged decision-making through inclusive dialogues.[58]

7.2. Property Administration and Ownership

Following a thorough, thoughtful, rational, and critical deliberation, the *Majlis-e-Shura* took up the issue and made the following decision regarding land administration. The council passed the law that the conquered lands would remain the State's property instead of the conquering forces. Moreover, the former occupants of lands would not be evicted, and their lands would remain in their possession provided that they pay definite taxes to the Muslim State.[59]

7.3. Religious Freedom for Minorities

Social policies were made following the Islamic *Shari'ah* and *Sunnah.* However, Jews and Christians were given religious freedom under the *dhimmi* system.[60]

7.4. Public Welfare

Public welfare was part and parcel of his rule. To serve this purpose public treasury (*Bayt al-Mal*) was specifically organized. People were provided access to healthcare, food banks and housing support. Even a stipend for the poor and elderly was allowed.[61]

Other notable social policy includes the creation of the Hijri calendar starting from the migration to Madinah.[62]

Gibbon in his work appraises Umar in these words: "Yet the abstinence and humility of Umar were not inferior to the virtues of Abubeker; his food consisted of barley bread or dates; his drink was water; he preached in a gown that was torn or tattered in twelve places; and a Persian satrap who paid his homage to the conqueror, found him asleep among the beggars on the steps of the mosque of Medina."[63]

Syed Ameer Ali, in his *History of the Saracens*, has concluded Umar's caliphate in these words:

> "The death of Umar was a real calamity to Islam. Stern, but just, far-sighted, thoroughly versed in the character of his people, he was especially fitted for the leadership of the unruly Arabs. He had held the helm with a strong hand and severely repressed the natural tendency to demoralization among nomadic tribes and semi-civilized people when coming in contact with the luxury and vices of cities. He had

[58]Even when Umar (RA) was assassinated in 644 CE while offering Fajr prayer, he nominated members in *Majlis e Shura* before his death to choose the next caliph (cite source). He was succeeded by Usman bin Affan (RA) by the council.

[59]Alon Dar, ""…So that the Descendants of the Descendants [of the Muslims] May Profit by It": ʿUmar ibn al-Khaṭṭāb, the Muslim Army and the Decision not to Divide the Lands of Alexandria," In *Living the End of Antiquity: Individual Histories from Byzantine to Islamic Egypt*, edited by Sabine R. Huebner, Eugenio Garosi, Isabelle Marthot-Santaniello, Matthias Müller, Stefanie Schmidt and Matthias Stern, 49-62 (Berlin, Boston: De Gruyter, 2020), https://doi.org/10.1515/9783110683554-006

[60]As Sallabi, *Umar Ibn al Khattab*, vol.1, 204.

[61]As Sallabi, *Umar Ibn al Khattab*, vol.1, 317, 474, 487.

[62]As Sallabi, *Umar Ibn al Khattab*, vol.1, 225-227; Nugraha Eka Hardana, Achmad Kholiq, "Social Benefit System During the Government Omar ibn Khattab," *Journal of LegiSci* 1 No 1 (August 2023): 43-56.

[63]Edward Gibbon, *The History of the Decline and Fall of the Roman Empire*, Volume III *(Harper, 1833), 410.*

established the Diwan or the Department of Finance, to which was entrusted the administration of the revenues, and had introduced fixed rules for the government of the provinces. He was a man of towering height, strong build, and fair complexion. Of simple habits, austere and frugal, always accessible to the meanest of his subjects, wandering about at night to inquire into the condition of the people, without any guard of court, such was the greatest and the most powerful ruler of the time." [64]

8. Modern Day Relevance of Farooqian Leadership Model (Flm)

Based on the detailed study of the period of Umar's Caliphate, the FLM model has the following features that have made it the most systematic system in the history of Islam.[65]

Figure 3. Features of Farooqian Leadership Model.

The FLM model remains popular due to its comprehensive nature. Later generations of Muslims, specifically the era of the Golden Age of Islam, owed a great deal to this model. Preceded research has indicated that Muslim civilizations fall because of deviating from Islamic values and this model. Hence, to rise as the Muslim *Ummah* again, it is imperative to adopt and incorporate FML in our administrative and governmental systems. This model can be applied to various

[64]Ameer Ali, *Short History of Saracens* (Kitab Bhavan, 2010), 32.

[65]Kusloom Fatima, "The Leadership Traits of Umar: A Beacon of Light for Contemporary Era," *The Islamic Culture" As-Saqafat-ul Islamia Research Journal* 46 (December 2021), https://doi.org/10.46568/TIS.V46I2.787.

domains including Islamic leadership programs, ethical governance training, and even Business leadership models with a focus on justice, servant-leadership, and accountability. [66]

In the political domain, government officials ought to have public disclosure of their assets and properties. Moreover, presidents, prime ministers, and other government officials should not invest in businesses. Everyone is equally held accountable (for nobody is above the law and order), regardless of their prestige and status. Political parties, the army, and the judiciary should not intervene in maintaining justice and order. Furthermore, it is the responsibility of the state to provide universal access to healthcare, food banks and housing support to civilians.

On the business level, ethical practices like merit-based hiring and promotions, good employer-employee relationships, fair wages, responsible supply chains, ethical marketing, etc., should be incorporated. In addition, price manipulation should be banned, and market integrity ought to be ensured. Similarly, multi-faith councils, interfaith outreach, and protection of minority rights should be incorporated in religious and community leadership.

9. Conclusion

Transformational leadership proposes that everybody is created to lead, if they lead only by right examples and values. The current study highlighted the enlightenment period of Islam under the visionary leadership of Umar ibn Khatab (RA), who became a visionary leader by acknowledging the larger context of human existence. By participating in performative actions, he aimed to bring change not only through his administrative reforms but also through his governance strategies, which also involved leadership and creativity. Transformative leadership is aspirational, which means it involves a mutual journey towards a progressive future. As such, it cannot be claimed that one can be a transformative leader; however, the instincts of transformational leadership and visionary strategies can be looked upon in the caliphate of Umar ibn Khattab. Thus, this study not only highlights the Golden Age of the Umar (RA) caliphate, but also draws its relevance to the modern-day FLM model, which necessitates Muslims to implement Islamic values and leadership skills in all core aspects of life.

Bibliography

Ali, Abbas J. “Islamic Perspectives on Leadership: A Model.” *International Journal of Islamic and Middle Eastern Finance and Management* 2 No. 2, (2009): 160-180;

Ali, Ameer. *Short History of Saracens.* Kitab Bhavan, 2010.

Amin, Muhamad., Murdiono, Renat Sarimov. “Theoretical Study of the Role of Judicial Institutions During the Time of Caliph Umar Bin Khattab.” *Al-Ahkam Jurnal Ilmu Syari'ah dan Hukum* 8, No. 2, (2023): 138-150, https://doi.org/10.22515/alahkam.v8i2.8061;

Ashfaq, Naeem., Hussin Bin Salamon, Mohd Fauzi bin Abu Hussin, Nasrul Hisyam bin Nor Muhamad, Sulaiman Shakib Bin Mohd, Aminuddin Bin Ruskam, “Technical Aspects of Official Letters from Caliph Umar Ibn Al-Khattab.” *International Journal of Engineering and Advanced Technology (IJEAT)* 8, Issue-5C, (May 2019): 563-580, doi: 10.35940/ijeat.E1082.0585C19

[66] A. Chiara, F. Marina, V. Gioia, “Analysis of Human Resource Recruitment in an Islamic Perspective,” *Journal Islamic Economic Minangkabau* 1 (1), (2023): 61–69, https://doi.org/10.55849/jiem.v1i1.78.

Beekun, Rafiq Issa., J. A. Badawi. *Leadership: An Islamic Perspective*. Beltsville, MD: Amana; 1999

Bolatito Aina-Obe Shamsuddin., Aliyu Bello Ahmad. "Recruiting and Selection during the Era of Umar Bin Khattab Administration," *International Journal of Islamic Business Ethics* 9 (1), (2024): 63-76, http://dx.doi.org/10.30659/ijibe.9.1.63-76

Bonner, M., Georgio. Levi Della Vida. "Umar (I) b. al-Khaṭṭāb." In Peri J. Bearman, Thierry Bianquis, Clifford Edmund Bosworth, Emericus Joannes van Donzel; Wolfhart P. Heinrichs, (edited.). *Encyclopaedia of Islam*, vol. 10, 818-821, Leiden: E. J. Brill, 2000.

Al-Buraey, Muhammad. *Administrative Development: An Islamic Perspective*. Routledge, 2002.

Chema, Rusnan., Ilham Syukri, "Choosing the Governor in Early Islam: Lessons from Caliph Umar ibn Khattab." *PAMDI-IJIMO* 01, No. 01 (2025): 19-27.

Chiara, A., F. Marina, V. Gioia. "Analysis of Human Resource Recruitment in an Islamic Perspective." *Journal Islamic Economic Minangkabau* 1 (1), (2023): 61–69. https://doi.org/10.55849/jiem.v1i1.78.

Collier, A. "Business Leadership and Creative Society." *Harvard Business Review*, Leadership Part II, (1971): 15-23.

Dar, Alon. ""…So that the Descendants of the Descendants [of the Muslims] May Profit by It": ʿUmar ibn al-Khaṭṭāb, the Muslim Army and the Decision not to Divide the Lands of Alexandria." In *Living the End of Antiquity: Individual Histories from Byzantine to Islamic Egypt.* edited by Sabine R. Huebner, Eugenio Garosi, Isabelle Marthot-Santaniello, Matthias Müller, Stefanie Schmidt and Matthias Stern, 49-62. Berlin, Boston: De Gruyter, 2020, https://doi.org/10.1515/9783110683554-006

Fadhlurrahman, Afi Parnawi, Tri Ridlo Dina Yuliana, Muh Alif Kurniawan. "Reconstruction of the Dynamics Thinking and Civilization of Khalifah Umar Bin Khattab in Islamic Education." *IJoASER (International Journal on Advanced Science, Education, and Religion)* 4, No. 1, (March 2021): 28-40, https://doi.org/10.33648/ijoaser.v4i1.100

Fatima, Kusloom. "The Leadership Traits of Umar: A Beacon of Light for Contemporary Era." *The Islamic Culture" As-Saqafat-ul Islamia Research Journal* 46 (December 2021), https://doi.org/10.46568/TIS.V46I2.787.

Gibb, H. A. R. "Amīr al-Muʾminīn." In H. A. R. Gibb, J. H. Kramers, E. Lévi-Provençal, J. Schacht, B. Lewis, and Ch. Pellat, (editors.). *The Encyclopaedia of Islam*, Second Edition. Volume I: A–B, Leiden: E. J. Brill, 1960, 445; *Madelung,* Wilfred *The Succession to Muhammad – A Study of the Early Caliphate*. Cambridge University Press, *1997.*

Gibbon, Edward. *The History of the Decline and Fall of the Roman Empire,* Volume III. *Harper, 1833*

Hamid, Shadi. "An Islamic Alternative? Equality, Redistributive Justice, and the Welfare State in the Caliphate of Umar." *Renaissance: Monthly Islamic Journal*, 13 (8) (2003), https://www.monthly-renaissance.com/issue/content.aspx?id=355

Hardana, Nugraha Eka. Achmad Kholiq. “Social Benefit System During the Government Omar ibn Khattab.” *Journal of LegiSci* 1 No 1 (August 2023): 43-56.

Hasan, Ahmad. “Social justice in Islam.” *Islamic Studies* 10 (3), (1971): 209-219, https://cooperative-individualism.org/hasan-ahmad_social-justice-in-islam-1971-sep.pdf

Haykal, Muhammad Husayn. *Al Farooq, Umar*. 1944.

Hughes, R., R. Ginnett, and C. Gordan. *Leadership*. McGraw Hill, Boston, MA., 2006.

Iqbal, Muhammad. “Justice System During Early Khilafat. The Muslim Sunrise.” *Muslim Sunrise.com*, (September 2017), https://muslimsunrise.com/2017/09/30/justice-system-during-early-khilafat/

“Islam and the Jews: The Pact of Umar, 9th Century CE,” www.bu.edu, https://www.bu.edu/mzank/Jerusalem/tx/pactofumar.htm#:~:text=THE%20Pact%20of%20Umar%20is,had%20to%20subscribe%20to%20it. Retrieved 7 April 2024.

Kennedy, Hugh. *The Armies of the Caliphs: Military and Society in the Early Islamic State*. Routledge, 2001.

Khan, Majid Ali. *The Pious Caliphs*. Kuala Lumpur: Islamic Book Trust, 1998.

Ktaviana, A., S. Ardianti, J. Shinta. “Values of leadership From Umar Bin Khattab and Sayyidah Aisyah RA.” *MAQOLAT: Journal of Islamic Studies* 1 (2), (2023): 66–78. http://maqolat.com/index.php/i/article/view/13.

Kusuma, B. M. A., A. Cahyadi, and A. Handayani. “Early Islam Compensation: Pattern from Umar’s Caliphate and Learning for Human Resources Management.” *International Journal of Economics, Management and Accounting*, 31 (01), (2023): 205–217.

lshawawreh, F. Y. “Abd Allah b. ‘Umar b. al-Khattab and His Military and Political Role. An Analytical-Historical Study of His Political and Military Career (Year 3 until Year 73 AH).” *Jordan Journal for History and Archaeology*, 17 (1), (2023): .https://doi.org/10.35516/jjha.v17i1.957.

Mujahid, Abdul Majid. *The Battle of Qadisiyyah*. Translated by Maulvi Abdul Aziz. Darussalam Publishers, 2013. https://www.kalamullah.com/qadisiyyah.html

Naz, Salma. “The Role of Prophet of Islam Muhammad’s (P.B.U.H.) Strategy of Dialogue in Conflict Management and Peace Building in the New Millennium.” 2018, http://ptsm.edu.pl/wp-content/uploads/2018/01/salma-naz.pdf

Nomani, Shibli. *Al-Farooq*. Dar ul Ashaat, 1991.

Numani, Shibli. Umar: Makers of Islamic Civilization. Bloomsbury Academic, 2004.

Ridwan, Ishaq dan Muannif. “A Study of Umar bin Khatab’s Ijtihad in an Effort to Formulate Islamic Law Reform.” *Cogent Social Sciences* 9, (4), (2023): 2265522, doi:10.1080/23311886.2023.2265522;

as Sallabi, Ali Muhammad *Umar ibn Khattab – His Life and Times*, trans. Nasiruddin al-Khattab vol. 1 International Islamic Publication House, n.d.,

https://archive.org/details/umaribnalkhattabvolume1/Umar-Ibn-Al-khattab-Volume-1/; https://ia902801.us.archive.org/23/items/umaribnalkhattabvolume1/Umar-Ibn-Al-khattab-Volume-2.pdf.

Serjeant, R. B. “The Caliph “Umar’s letters to Abū Mūsā Al’Ash“arï and Muāwiya.” *Journal of Semitic Studies*, XXIX (1), (1984): 65– 79. doi:10.1093/jss/xxix.1.65

Za‘im, Aburrahman Abdulkarim al-Ani dan Hasan Fadhil. *Khalifah al-Faruq Umar bin al-Khattab*. Dar Asy-Syuun ats-Tsaqafiyah al-Ammah, 1989.